2: Musters T-5 (1869-1870)1873
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756 between his knees, and performing a short ceremony of incantation, shouts in his ear, exhorting the devil to come out. Mr. Clarke, when travelling with the Indians south of Santa Cruz, was treated in this fashion when suffering from feverish headache, and said that at the time it relieved him.

775 Beside this Gualichu, there are many others which
78[illegible] are supposed to inhabit subterranean dwellings, underneath certain woods and rivers and peculiarly-shaped rocks. I was very much surprised at seeing the Indians salute these objects by placing the hand to the head and muttering an incantation; and for a long time held to the belief that they were only expressing admiration for the Creator's handiwork; but subsequently I learned that they sought thus to conciliate the spirits of these places, reputed to be the spirits of deceased members of the faculty. These devils' powers, however, are confined to the districts contiguous to their habitations.

789 On one occasion, a horse about to run a match was taken
776 up to a neighbouring hill before daylight by the owner, and some secret ceremony was performed by the wizard. Previous to the race the owner (Wáki) came to me and advised me to put my stakes on his horse, as he had been made safe to win by mysterious incantations which had secured the favour of the local Gualichu; and, strange to say, the horse, which by his appearance was much inferior to the other, did win, thereby establishing a reputation for the wizard and the Gualichu.

776 I remember on one occasion when riding with Hinchel we came in sight of a peculiarly-pointed rock, which he saluted. I did the same, at which he appeared much pleased; and on our subsequently arriving at a salina, where we found good salt, much needed at the time, he explained to me that the spirit of the place had led us in that direction. In the meeting of Indians the devils are supposed to be driven away by the horsemen chasing at full speed round and round, and firing off their guns.

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Puelche SI 10

and sometimes his whole family, are destroyed. Casimiro, an enlightened Indian, for some time under the auspices of the missionaries at Santa Cruz, informed me that when his mother, or one of his wives—I forget which—died, he sent and had a woman killed who had caused the death by witchcraft.

Any instrument, the use of which is not understood, is looked upon as having some connection with witchcraft. For instance, a watch, which they look upon as bringing luck at play; my compass also was in frequent request, and a locket I wore round my neck was supposed to be a talisman securing the wearer from death.

I have not touched upon the language of the Tehuelches, but shall be happy to answer questions as to any words of common use amongst these people, and hope at a future time to publish a partial vocabulary of their language compiled during my residence amongst them.

From the data I was enabled to acquire I should estimate the numerical strength of their population at seventy fighting men of the south, and about two hundred of the northern, making with women and children a total of about 1,400.

Pampas.—North of the Sengel river, a tributary of the Chupat, in latitude 44 deg. south, and about thirty miles from the Cordillera, we joined company with a party of the Pampa or Penck Indians already alluded to. It is impossible now to do more than mention the chief characteristic differences which, besides that of language, mark them out as a distinct race from the Tehuelche. Their stature and proportions are smaller, their countenances are inferior in intelligent expression. The women, however, who seem to have appropriated the marks of the not infrequent admixture of Spanish blood, are, as a rule, better-looking than the Tehau of the Tehuelches; the men when mounted on horseback are armed with peculiar long light lances, the shafts of which are made from a cane resembling bamboo found in the Cordillera. As to their religion I have reason to believe that they are worshippers of the sun; they however practise similar rites to those already described for propitiating the evil spirit, who is known by the same name. One custom not practised amongst the Tehuelches is a ceremony the Pampas perform before drinking intoxicating liquor. Four lances are pitched in the ground, round which the chiefs walk, each carrying a pannikin containing a little liquor which they sprinkle partly on the lances and partly on the ground, muttering incantations all the time. These Pampa Indians I believe to have been the race armed with bows and arrows met with and described by the early navigators, and to have been the original inhabitants of the valley of the Rio Negro, where great quantities of flint arrow-heads and

able, and it is never uncovered for anyone unless by order of the pseudo holy man or witch doctor, who may be either a man or a woman. This person ordinarily has to practice his art daily, chanting to the deity to the accompaniment of two gourds filled with pebbles -- a type of music which is as unpleasant as is his own voice. In this manner the witch doctor makes petitions to the deity to the effect that the group's enemies may sicken or die. This often redounds in the witch doctor's undoing for should his incantations be followed by some plague among the enemy, or some chief or important person die amongst them, then the enemy group will try every means to capture the witch doctor and make a devil's martyr of him. The witch doctors must also chant to the deity in intercession for the sick in their own camp in order to overrule the witch doctors among their enemies. If the sick person is not brought back to health the sick one's friends often will give the witch doctor his just deserts, at least by depriving him of his occupation and treating him as of no repute in the future; if the wife or son of a chief should die the witch doctor will often pay for his unsuccessful cure with his life. The witch doctor's curative efforts are limited to chanting, no other medicines being used in the curing of sickness. And so these singing doctors encounter many hardships in their lives, there being but few who die of natural causes, but nevertheless there are always many eager for the job because they can have a free hand with the Indians' wives if the latter are willing, or, if the witch doctor be a woman, she can have relations with the men. There are almost as many witch doctors as there are families because as a rule the head of every household has an idol of his own in his tent, and if the camp is made up of four, five or more families, there are an equal number of witch doctors or pseudo holy men -- let it be remembered that amongst the Indians a family is not composed only of man, wife and children, but also of all of the relatives of the husband who is the family head, and who is therefore a sort of subaltern chief under the one who has general overlordship and property rights to the land.

When someone in the family becomes sick the family witch doctor comes to chant in the person's very ear, in such loud and harsh tones that the sounds alone might be enough to bring about his death. If the patient gets worse [76] the witch doctor invites the participation of others of his profession and all the old women, in order to help him in his chanting; should the patient die no one other than the original witch doctor is held responsible. Once the sick person is completely prostrated, if she be a virgin and young, a tent of ponchos is made for her at some little distance from the camp. She is put into it and there the chanting becomes louder because